Volume X Chicago, Ill., April, 1933 Number 1

The Liberalist

FABRIC

"I try to live each day
In such a way
That when tomorrow makes today a yesterday,
I will have woven into the fabric of my life
Some gay design,
Some patch of color,
Bright, to please the eye,
So that, in the graying years to come,
When all the quick responsive senses dull,
I may look back across the patterns of my past
And, in my memory,
Live the joys and pains
Of all my yesterdays."

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The Peoples Church

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THE LIBERALIST

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FORWARD

With this issue of the Liberalist we begin our tenth year of this publication which has reached so many homes, and been read by so many friends of The Peoples Church.

We would like our readers to know how deeply we appreciate their friendship and loyalty in subscribing for the little magazine, for the kindly remarks made regarding it, for generously bearing with its many faults.

So humbly it was begun ten years ago—still humbly we offer it you with the hope that you may read and receive more that lies between the lines than what actually is printed! Some subscribers have been with us from the first and some are new, but to all we offer a pledge that we will try to improve—in ways that we are now planning,—and make "The Liberalist" more worthy your goodwill.

Please accept our grateful thanks.

The Editors.

MEDITATION

"Everlasting and beautiful Life, our hearts are filled with exultation this day for the glory of the sky, for the beauty of the sunlight, for the laughter of little children that we heard in the playground as we passed by this day, for the fine, strong, beautiful bodies of men and boys out upon the vacant fields stretching them in the glorious vitality of the beauty of spring, for the song of the bird that, from the high branches of a tree along a city street, gave to us this day the echo of the Heart of Love, for all the beauty of life, for the flowers already beginning to push their way out of the tomb of winter and to reflect in the glory of the petal and in the gradeur of fragrance the pent up sunlight of love.

We are grateful for friends, for the vast numbers of friends who have been such constant encouragement and have brought such joy to our hearts. Our hearts are swelling with gratitude this day, we are glad for the reverberations of the new creativeness surging and sweeping through the world. Glad that winter is transient and that death is only an incident. We are glad this day for every expression of triumph that can be found throughout the whole territory of Nature that brings this awakening in our own hearts.

And so, upon the loveliness of the morning, these ether waves vibrating in the sunlight, may there go out from our service, from our hearts and the words that come from our lips, to every life and to every heart related to this service, something of such deep and abiding value that the manifestation of this new day and the awakening of this heart of spring may bring recovery and a consciousness of renewal of hope. May we defeat every dark and stormy cloud of life, and may those who are upon beds of sickness, those who are suffering agonies, those in the pangs of a deep grief, those who this day cannot be active participants in the glory of the moment, may, through the miracle of love and through the miracle of life, every one of them, receive something of deep and abiding character from the beauty of our service this day.

May our hearts be enlarged to encompass all life. May our eyes be tuned to the beauty of all Nature. May our ears be accustomed to the loveliness of all harmony, and may families and friends, everyone, everywhere, of whatever creed or faith or color, find the beginning, the awakening, the awareness of that which will bring to them peace and happiness and contentment.

May this be our prayer to every heart in the beauty of the morning, in the glory of the springtime, in the majesty of thy law and in the hallowed beauty of thy love; may peace and quiet and sobriety and nobility and love motivate the hearts of men until all the earth shall resound with an anthem of brotherhood and all mankind shall dwell on the tablelands of peace and plenty."

"STRAIGHT AND CROOKED THINKING"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, April 23rd, 1933

"The subject this morning 'Straight and Crooked Thinking' is not particularly an easy one, nowhere near as easy as it appears upon the surface.

I think you will agree with me that with all the characterization that we could use to describe an individual, there is none which portrays quite so definitely and as effectively a quality or a capacity of life like the characterization 'He thinks straight.'

Whenever men express an opinion upon anything, that opinion is validated by the capacity of right thinking. Any other thought expression is of no value, is transitory and of little importance. Consequently, whenever I hear a man, or a woman, of course, spoken of as 'a straight thinker' one who thinks straight, then I am aware that though I may disagree with their opinions and the results of their thought methods, nevertheless I am in the presence of an individual who commands my respect.

To think straight, in contradistinction to thinking crooked, requires a very definite technique, and it is that technique primarily that I wish to introduce in the introduction before I make any specific application as to what I mean by thinking straight upon certain problems and issues commanding the attention of thoughtful people.

No mind is capable of thinking straight until that mind has been disciplined by obedience to those methods which produce clarity of thought. In other words, thinking is not a gift, it is an achievement. We are born with the faculties of thinking, but our capacity to use those faculties depend upon a severe, somewhat prolonged, preparation. Consequently, if we are to avoid crooked thinking, it is primary and necessary that we accustom ourselves to the difficulties which are involved in all properly regulated thought methods, and there are difficulties.

The first difficulty which prevents clear, concise, logical thinking, is the inherited accumulation that all of us possess from all sorts of emotional backgrounds of our lives. Consequently, it is quite possible, for one who is at all discriminating in their observation, that when they hear an individual give an opinion about anything, a really discriminating mind can determine, with uncanny accuracy, whether that opinion represents careful thinking, or whether it represents emotional wish-thinking. In other words, whether the opinion is based upon an obedience to the laws of logic and the precaution of having all the facts in before judgments are determined, and opinions glibly given, whether the individual is speaking out of this inheritance of racial accumulations and of mob impressions and reflexes, or whether the individual has such a high regard for the sanctity and sacredness of being right in their opinion that they shut the doors to all the superficial, ephemeral, transitory influences that operate so mightily and so powerfully in our lives and which prevent clear, keen, incisive and authoritative thinking.

Now the reason I have chosen this subject this morning—there are several reasons, but I think the dominating reason why I have chosen this subject this morning,—is because of the confused, chaotic condition of our present world, a condition which

permeates every solitary department of human life. There is a chaos extant in religion, a chaos that finds itself solidified into several very, very distinct and separate approaches in the field of religious philosophy.

Those who are only familiar with this situation in religion in the United States of America and are not familiar with the diversity of thought currents that are extant in the European scene are only seeing one side of the picture. In America we have passed through a period represented by two attitudes towards religion known as fundamentalism and modernism, and I am using these, as I shall others, by way of illustration only.

These two periods of fundamentalism and modernism in the field of religion represented a certain period of intellectual realignment in the thoughtful attitude towards religion. That period has very largely passed and with the coming of the new attitude in the field of science, religion has, in order to validate its continuing policies, religion has been compelled to enter into another competitve field and that has placed religion up against a distinct attitude that can be best grouped by perhaps the words materialism, humanism and ideology, that have to do wth the new attitude in the field of religion.

Now, then, in Europe, based upon the study which I try to make, for I take three of the best European magazines and papers on theology and philosophy that are published in Europe, and gleaning what I have been able from this acquaintance with European thought, at the momen', now, we have in Europe the great school of Bach, a German School. We have not the same type of humanism which we have in the American school, but we have the ultra-liberal attitude to be found in the Anglican church upon one side in the church, and the ultra Anglican Catholic found on the other side. I go into these more or less academic or technical matters in religion in order to use it as an illustration of what I mean by chaotic condition.

The world, religiously, is in a period of chaos, and what is the best manner, based upon your inquiry and mine, to meet chaos? Now, you personalize it. Supposing that you, and all of us, have some great emergency that is very intimate and very personal, something which involves our families, our intimate business, something that just brought chaos to us everywhere and we were simply submerged, we did not know what to do next, we just did not know where to turn. Some of you business men know what it means to find credit exhausted, you know what it means to have your banker tell you that your notes cannot be extended. Some of you know what it is to have your little homes jeopardized with a mortgage that cannot be renewed. All of us have had experiences, some great, colossal failure to a loved one, some disappointment that came to us with the breaking of a beautiful friendship, we have all experienced these experiences in life and they brought us a certain sense of chaos. What were the reactions? We said: 'Where can I turn now, what can I do next?' Now, that's chaos, and what is the best attitude in the presence of chaos?

I think, based upon my own experience, that the best attitude in the presence of chaos any of us can assume is to do what? I had a lovely experience, indeed, that was given to me by Mrs. Bradley some years ago when we were in similar experiences, just as I have intimated to you, things looked very dark, the sky was very foreboding and we did not know quite what course events would take, and we were very much discouraged. The first thing she said to me was this: 'Let's sit down quietly, just quiet-

ly, and try to think what is the best thing to do.' Now, that is a very old and very familiar technique to be utilized in the presence of chaos, but let us just sit down and think for a moment about what is the best thing to do. Let us train our minds to the very finest receptivity of that which would be best and good, let us quietly develop poise, and let us just think real hard about a way out.

Now the world is in chaos just like that, chaotic in religion, it is in a chaos that is commanding the attention of some of the greatest philosophers in the field of religious thinking that the world has ever known. Professor Max Otto of the University of Wisconsin, Professor MacIntosh of Yale University, Professor Henry Wieman of the University of Chicago, and probably one, if not the most superior mind who is able to bring all the technique of straight thinking to every problem is Professor John Dewey. Probably another example that comes to us out of the depths of the background of that great culture of Britain, who was for many, many years Professor of Philosophy in the University of Edinburgh, and now Professor of Philosophy at Harvard University, Professor Whitehead, and he, and all these men which I have mentioned to you, have felt so keenly the importance of thinking through on the basis of straight thinking the problems of religion that they are now giving to us the results of their thought, and I cannot too heartily, or too unqualifingly endorse to every mind who is in the midst of a chaotic moment in the field of religion, Professor Whitehead's 'Adventures in Ideas.'

Now you will see, and I use it only by illustration, what I mean by this chaos. With all this chaos that exists, let us ask ourselves the same old question, I asked it in my own personal difficulty, you have asked it in your personal difficulty, let's sit down and see if we can think straight upon these matters, and in the straight thinking find the way out.

Find the way that leads out. That's what the world needs, is it not? Do you know of anything which this world needs more right now than clear thinking? Do you know of anything that statesmen need now more than the ability to think clearly? Do you know anything that spiritual leaders need now more than they need the ability to think clearly? Do you know of any greater need at the moment that this wide world has than the need for clear thinking? Very well, then, how are we, as individuals, utilizing our opportunities, building a personal defense against propaganda, putting ourselves in a position that we are not going to be swayed in our opinions by the cheap, shoddy, superficial, bombastic selfish interests who only desire to exploit men for their own personal benefit? How are we going to divert these darts that are poisoned that are being shot from the bows of propaganda and hate? Are we going to permit ourselves to be the victims of limited and selfish interests or are we going to stand on our own two feet and look this world right in the face and are we going to say: 'I am not!' You know that I am not talking now about university trained men and women, quite the contrary, it has been my experience in observing opinions that some of the finest trained minds, from the point of view of opportunity to train their minds, have been quite misled when they have expressed some of their opinions. I am not saying that only a university trained mind, or only a scholar is capable of thinking on these matters under discussion. Not at all. I still have confidence—now, I admit that it has been slightly shaken—but I still have confidence in the ability of the ordnary man and woman, when they have been made fami-

liar with the certain facts, that have not been distorted or colored, to be quite capable of forming worthwhile and thoughtful opinions.

I take into consideration, at the same time, the fact that a lot of people think in terms of their prejudices. I think that that is one of the conditions that is being revealed by this situation of chaos. You know, we are dividing our thinking sometimes into groups and units so that when we say: 'He is a German' someone will say 'Yes I know what he thinks.' Or when someone says: 'He is a Jew,' another person says, 'Yes, I know what he thinks,' and the same with the Roman Catholic and the Christian Scientist. You see, we put labels on ourselves and there is great danger in a label, because if we think in terms of our labels you are inevitably permitting someone else to do your thinking for you, and if you think away from labels that you bear, then you are putting yourselves open to being called a heretic, a radical, or being banished.

Now, that brings us to the question of choosing, are we going to be stampeded into a mass opinion because of the prejudice of our labels, or are we going to get somewhere in the world? Now, I happen to be one of those foolish enough—and I suppose it is foolishness, but I cannot help it—I happen to be one of those foolish enough to absolutely, with all my being, believe in the sovereignty and the great importance of individual thinking. I am not going to permit any church to think for me, Catholic or Protestant; I am not going to permit any political party to think for me, whether it is Republican, Democratic, Socialist, Communist, or whatever it might be, I am going to reserve the integrity of admitting as many facts as I can summon to the radiance of what little intelligence I might have and then formulate my opinions on the basis of my own findings. I am not going to permit a race to do any thinking for me. It is a pitiful condition of affairs, in trying to think straight on racial problems, when members of individual races are dominating in their thinking by the accumulated experience of that race in mass rather than the individual experience of the member of the race If I were a German, I would not permit Adolf Hitler, or any other German, to so overwhelm me with power or a sense of the dramatic that he would command my body and soul and mind. If I were a Jew I would never permit the accumulation of my racial experience, in the formulation of my opinions, to ever characterize my thoughts on the basis of its being Jewish. What I say goes for the Irish, the Protestants, the Catholics, the negro, it goes for the entire range of humanity.

Just think what is happening in this matter of religion in Germany. Just think of it, now they are going to let the Old Testament go, and gods and goddesses, martyrs, prophets and priest torn out and we are going to substitute for them, in the Evangelical Church of Germany, German heroes, prophets, martyrs, and the new religion which this man Hitler is trying to force upon the German people is to be not only, as he says, a Christian religion, but it is to be a German Christian religion, and the utter realization of the verdict of human history is against any such program! The great fundamental basis of human virtue is not racial and it is not the property of any religion. God is God, there is no German God, or Irish God, or Jewish God, or Catholic God, or Protestant God, God is fundamental, virtue belongs to the race, honor is international, and true culture knows not the boundaries of creeds or races!

Now, I give that to you this morning as one of the conclusions

of what I have been trying to do in this matter of thinking straight. I want to jump to two other things. I tried to give you one example. Let me make only two sentences by way of deduction as to the field of religion. The individuals who are trying to think straight in the field of religion can have the greatest ally in the cultivation of a technique by informing themselves of the very finest and the very latest methods of science. If you want to think straight in religion, do not run away from the scentist, for the deduction of straight thinking in religion is this, and I want to say this slowly and carefully—**anything which is true in any religion has survival value which will not be mutilated by anything which science has to contribute!** To me, there is no warfare between science and religion! Anything that is true will live, and anything that is untrue, in any religion, ought to die.

It resolves itself to the question of what is true, and the heroism of straight thinking is to be found in our ability to never run away from truth.

Now I want to say just a word about economics, and here, I am afraid I am going to get into the proverbial 'hot water.' What about the panic in the field of economics? It is confused, is it not? No one seems to know very much about it except University professors who discuss it. I have been listening to them and the phraseology is such that it sounds so erudite and profound, but I sometimes wonder if people who do not possess the capacity of simplifying truth that their profundity is frequently nothing less, or more, than obscurity. A lot of people when they cannot understand what a man says call him profound, when his profundity is nothing more or less than his own mental obscurity and fog.

That is one of the reasons why the finest economic statements that have been made during the past week on inflation have not been made even by the Secretary of the Treasury, or the senators, or even the University professors. Do you know who has made the most sensible, reasonable interpretation of this whole Bill the past two weeks? Will Rogers. I know that to some of you that's a joke. Perhaps because you don't read Will Rogers, but if you would read Will Rogers, whom I call the George Bernard Shaw of America, you would see how much more straight thinking Will Rogers is really doing on this matter of economics than a whole lot of so-called authorities and professors. Why? Because Will is thinking straight.

How much do we know about this whole business, this whole international situation, this coming international economic conference? How much do you know about inflation, deflation, revaluation? What is this chaos and how is it so difficult to penetrate it until we get down underneath it and see what it is. It will be because we have t h o u g h t straight, and what is thinking straight on it in economics? An involved, intricate maze of uncertainties? Not at all. Let us think straight for a moment on economics. What is the fundamental proposition of economics? Just as simple as this: Production, Transportation, Distribution and Consumption, that's all there is to it and what is involved with them, that the man who produces and the man who distributes, the medium for transportation between the man who produces and the man who must consume, whether it is vegetables or clothes or automobiles or food or meat, that these four factors in the problem shall be so synchronized that by obeying a fundamental law of supply and demand every man will have an honest and honorable profit, and every man's field will be tilled for profit, every carrier will have a legitimate

profit, every distributor will have a legitimate profit and every consumer will pay a price commensurate with all the others' profit. That is a simple economic statement, but how are you going to think straight on that issue? Well, we are trying, are we not? Just now it is inflation, and let me pause long enough to say this, and I say it from the depths of my heart, **any system of inflation which brings advantage only to the speculators and not the legitimate investors, any system which brings advantage only to the speculators and which, by a weird psychology, forces up stocks and bonds, and in the same breath lowers wage scales, is a system that will bring more trouble than it seeks to solve!**

The economic problem of this country is just this and this alone, as I see it. America and the world must find a way to get every man and woman who wants to work back in lucrative employment. That's the problem, and any inflated prosperity built for the pleasure of Wall Street is ultimately doomed from the beginning unless it is controlled, and today while I speak, and the United States Congress tomorrow going to session on the Bill for Inflation, I beg and I plead, impotent though my influence may be and inconsequential, that every solitary safeguard be woven about that Bill that this inflated period may not get out of the hands of our government, for if it get out of the hands of the government we are going to have a great challenge. The Constitution of the United States of America says, that Congress shall have control of the financial system of the United States, and it is time, my friends, that we took it out of the hands of the private bankers of Wall Street and private banking concerns to gamble with America's poverty and unemployment! I say that to you from the very depths and bottom of my heart and I say it to you because it is the handwriting which I can see on the wall! That's what I mean by thinking straight about problems!

What's the answer of not thinking straight in this problem of economics? Just let us take the situation, for the moment, in the City of Chicago. What is a bank for? To hoard money? We had a campaign of anti-hoarding in the United States for the past few months and they have been telling us all to take our money out of hoarding, and we did, and I hope most of you have put it back into the banks because they were never as safe in the history of the country as today, but I say it is just as great a crime for the banks to hoard money as it is for an individual to hoard money. My position is that instead of trying to overcome depression by fair legislation, or even by financial inflation, how much better it would be to take the hoarded money in the vaults of the banks and bring credit out of its frozen state and making it possible for necessary businessmen, building trades, manufacturers, all these things, to be able to go into a bank and on a long term loan with, of course, the proper security, have access to credit. Credit is frozen in America, and you will never have prosperity until you put money to work, never in the world!

So that's the situation as I see it, that's an illustration of what I mean by trying to think straight in this matter of credit. The banks of the City of Chicago today, in co-operation with the Reconstruction Finance Corporation, could release 60 millions of dollars tomorrow at noon to the Unemployed Civic Relief Commission of this city and it would go back into the legitimate channels of trade and that would do more to encourage a real prosperity than any temporary "flare up" of La Salle or Wall Street in the stock market. That's what I

mean as an illustration of trying to think straight.

I just want to close briefly with one more illustration of what I mean by trying to think straight in the matter of internationalism. What is the difference between straight and crooked thinking in the matter of internationalism? Let me give you a few hypotheses. Is war right? Does war pay? Is war just? Is war honorable? Is war Christian? What is the idea of this crooked thinking about war, how are we going to think straight about war? How are we going to think straight about international affairs? Are we thinking straight about international affairs? I am thinking today of those two men seated in the President's study in the White House, the President of the United States, who is doing a very difficult job exceptionally well, and why? President Roosevelt is trying to think straight and every utterance which he has made is evidence of intellectual clarity about the problem and when he invited eleven different representatives of the nations of the world to visit Washington during the next week, President Roosevelt was giving evidence of thinking straight. Why? Because when a man thinks straight, do I not go back to my original hypothesis, he brings into his ken all of the available facts, and President Roosevelt is thinking straight in the matter of international relations, and what is it? Just this, I have said it again and again, and I repeat it to you, **there will be** no prosperity for one nation until **all the nations of the world are obedient to the fundamental law of human brotherhood!**

I say that, and when Ramsey MacDonald and Prime Minister Herriot. and the other representatives sit there, that's what they are going to base their conference on, straight or crooked thinking. It is not going to be how much England got out of the war, how to whip Japan, how we can crush Russia, or get rid of Hitler or dethrone Mussolini, that would be crooked thinking, there is only one question and that is—How can we think straight to safely stabilize international finance so that nations shall be taken out of national competition and one of the greatest causes of war averted? That's thinking straight! Take a regulated international profit and you will do more to stop war than all the peace conferences of the world! That's thinking straight. We are not thinking now in terms of prejudice.

And so, when Ramsey MacDonald rests there with the President, and I welcome this conference, and I hope the International Economic Conference will see the light of this great issue and submerge their petty nationalism, our selfishness, our ego, submerge these things and let us rebuild a world. We have it in our hands! Why should I hate Japan, Germany, Russia? Let me think straight for a moment, is there a reason? None. Hate is never a reason and it never has been one, we can rebuild this world on the basis of right thinking if we are courageous enough to think straight and not think crooked, and not permit these other things to interfere with our thinking.

I came across this the other day, and with it I close. Ah, it was tremendous to me, and have we not had a good time? I have enjoyed preaching this morning, I have waited for this all week, we have had a good time. I found this, and I want to pass it to you as an illustration. Two men, both young, one of them blazes out of the pages of the immortal bard of Avon, the other walking the earth, a poet and a songster. Hamlet is the first, and do you remember Hamlet's comment? 'The world is out of joint, and cursed be I that I was ever born to set things right!' That's Hamlet's attitude. The world

out of joint and he felt cursed that he was born to set it right. The other picture is that of a young man on a transport ship on the Mediterranean, standing at the rail, he looks like a god, auburn hair, finely chiselled features, wonderful eyes, he is in the uniform of his country, it is Rupert Brooks. Rupert Brooks wrote this sentence: 'O, thank God that I have lived to see this hour!' That is the difference."

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during March:

1—Address, The Peoples Church
2—Address, Choir Concert
3—Address, WMAQ, Round Table
5—Two Sermons, The Peoples Church
5—Address, Chicago Historical Society
7—Address, Edgemere Woman's Club
7—Address, Gary, Indiana
8—Address, Friends of American Writers
8—Address, The Peoples Church
9—Address, Parent Teachers Association
10—Address, WMAQ, Round Table
12—Two Sermons, The Peoples Church
13—Address, Irving Park Woman's Club
14—Address, Milwaukee, Wis.
15—Address, The Peoples Church
17—Address, WMAQ, Round Table
19—Two Sermons, The Peoples Church
21—Address, Rotary Club. Rochester, N. Y.
21—Address, Chamber of Commerce, Rochester, N. Y.
22—Address, The Peoples Church
24—Address, WMAQ, Round Table
24—Board Meeting, I. W. L. A.
26—Two Sermons, The Peoples Church
27—Address, NBC, Farm and Home Hour
27—Address, Kenwood Club
28—Address, Kalamazoo, Mich.
29—Address, The Peoples Church
30—Address, Y. W. C. A.
31—Address, WMAQ, Round Table

FUNERALS

March

2—Charles W. Tatge, Interment, Rosehill
4—Mrs. Maty Berentson, Interment, Montrose
7—Proctor Wilson, Interment, Graceland
7—H. W. Forward, Interment, Oakwoods
10—Hon. Anton J. Cermak, Mayor, Interment, Bohemian National
20—Arthur H. Kahn, Interment, Calvary
20—Mrs. Tillie Hultin, Interment, Graceland
23—Ada Lou Dodge, Interment, Oakwoods
27—George Ranous, Interment, Montrose.

WEDDINGS

March

3—Ralph R. Granquist and Alice Nimms
4—Charles Willis Bolinger and Ruth M. Hooker
10—Robert M. Breswell and Karin M. Santy
14—Julius Dickholtz and Ella Paul
18—Lawrence S. Fisk and Thelma H. Jasper
18—John Brouwer and Angela Hapitan
19—Louis Frederick Staadan and Hazel C. Ellithorpe
25—Albert S. Louer and Flora Franks.

THE WOMAN'S CLUB

During the month of March, the outstanding event of the Woman's Club, was the dramatic recital by Mr. James Bradley-Griffin, of Neol Coward's English Post war drama, "Cavalcade." Mr. Griffin's interpretation was so real, and at the same time, so delicately and artistically rendered, that the spirit of the play was never lost to the audience for a moment. It is to be earnestly hoped, that in the coming year, we might have more readings by Mr. Griffin of worthwhile plays, particularly those, such as Cavalcade, that contain the force of a vital social message.

On March 13th, Mrs. Huckin's Ways and Means Committee gave a successful card party and luncheon in the Wedgewood Room at Marshall Field's.

On March 20th, Mrs. J. J. Reynolds conducted a club institute at which many of our members read papers on various club problems. Miss Brand spoke on "finance"; Mrs. Pellage, on "Choosing an officer"; Mrs. Thomas, on membership; and Miss Elfstrom on Junior Membership. Discussion and questions from the floor followed each paper.

On March 27th, Mrs. R. W. Lee and Mrs .E. M. Wicklin presented a gardens and conservation lecture by Mr. E. M. Baily from the Academy of Science, who showed several reels of motion pictures that he had taken of wild bird life around the Chicago Area and the Gulf Region. These exhibited some intimate studies of birds, never photographed before. Mrs. Jackman's inimitable piano selections and songs supplied the afternoon's music.

R. H.

(Omitted by mistake in March issue.)

April 3rd, was international relations day in our club. In the morning, Mrs Bell, 9th district chairman (incidentally a member of our own church and club) and Mrs. Harding, state chairman, addressed the meeting. Mrs. Bell discussed current events of international importance and Mrs. Harding spoke on Woman's place in the movement for world peace.

In the afternoon session, Mrs. S. H. Friedrich, music chairman, introduced Mr. Robert Metzler who played several delightful piano selections from the works of composers of different countries. These included Chopin, Liszt, Schumann, Palmgren, Albeniz and MacDowell. Miss Ruthanne Hermsdorf, international relations chairman then presented her speaker, Mr. Brent Dow Allinson, noted poet and famous pacifist. He traced the causes of war in a very graphic manner, and suggested some ways to world peace and unity. He offered a challenge to each of us, as members of a great liberal Christian Church, to do all in our power to abolish war. Mr. Allison spoke as beautifully as in a dream, but his words contained the fire of truth and realism, rather than utopianism. His prophecies were significant, convincing and compelling. The stimulating discussion which followed testified to the keen attention given to the speaker. The Woman's Club held their annual meeting on April 10th, at the Copeland Hotel, Mrs. W. H. Hermsdorf, the president, presiding. All of the chairmen gave reports of the year's work, showing how harmoniously and effectively the women of our organization have been co-operating during the past season, and how very much they were able to actually accomplish.

The election of officers constituted the new business of the morning.

Mrs. Pellage, chairman of the nominating committee, read her report of candidates for the offices and the name of each of these nominees were unanimously accepted by the club body. The following were declared elected:

Mrs. J. J. Reynolds, President; Mrs. R. W. Lee, Vice President; Mrs. C. Kassner, Recording Secretary; Mrs. Edna Eddy, Corresponding Secretary; Ms. E. L. Roblinek, Treasurer; Miss Meta Brand, Finance Chairman; Mrs. R. T. Logeman, Social Chairman; Mrs. Henry Thomas, Membership Chairman and Mrs. Matthew Riley, Program Chairman.

Mrs. Huckins, as Ways and Means chairman, still has a year to serve and Mrs. Preston Bradley, as honorary president, remains on the board, ex-officio.

The delightful luncheon, arranged by Mrs. Logeman, was saddened by the absence of our beloved Dr. Bradley, on account of illness. This was only the second time in the entire history of our club that our pastor has missed one of our annual meetings, when he has always been our principal speaker. Nothing is finer in the life of our organization, than the mutual affection and esteem sincerely felt, between our minister and his woman's club. It is something seldom mentioned but always deeply understood by us all.

With his usual keen insight, Dr. Bradley knew that we would want to hear no strange speaker on this, our most intimate day and so he sent us his son, Mr. James Bradley-Griffin, whom we all love and admire, to take his place on our program. Mr. Griffin gave us a beautiful hour of reading from poets of the past and present. He offered a very diversified selection of spring lyrics, dramatic pieces, poignant songs and amusing dialect numbers. Many of his renditions were read to piano accompaniment, not the least memorable of which was the wistful and touching "When I am dead, my dearest" by Christina Possetti.

To complete the afternoon, Mr. Walter Flandorf our church organist, gave a fine piano recital, including some gay spanish dances, a Rigolletto arrangement, The Blue Danbue Waltz and Beethoven's eloquent Sonata appasionata. This last, Mr. Flandorf played with such a perfect understanding of the sorrow, the defiance, the attempt at resignation and the final crash, emphasizing the supreme release of the mighty spirit of Beethoven, that we, who were fortunate enough to hear, were subdued and impressed by the experience.

On April 17th, the busy Ways and Means Committee gave a card party in Channing Hall, accompanied by a very profitable bake sale. The home made bread, cookies, cakes and pies were sold so rapidly that over twenty-five dollars was realized. Mrs. Huckins, the chairman, deserves a great deal of praise for the day's success.

R. H.

DEDICATION

The following children were dedicated in the church Easter afternoon by Dr. Bradley:

Charles Frank Novak, son of Mr. and Mrs. Charles Andrew Novak

Dorrance Leath George, son of Mr. and Mrs. Edward Leath George

Robert Walter Parry, son of Mr. and Mrs. Wm. D. Parry, Jr.

David Bennett Meinhardt, son of Mr. and Mrs. Theodore C. Meinhardt

Robert Coe Spackeen, son of Mr. and Mrs. Harvey A. Spackeen

John Bradley Heaton, son of Mr. and Mrs. Harry Ethan Heaton

James Reynolds Shoenberger, Jr., son of Mr. and Mrs. Jas. Reynolds Shoenberger

Elizabeth Joann Shoenberger, daughter of Mr. and Mrs. Jas. Reynolds Shoenberger

Hellmut Wm. Gohde, son of Mr. and Mrs. Wm. Frederick Gohde.

Hans Erich Gohde, son of Mr. and Mrs. Wm. Frederick Gohde

June Dorothea Young, daughter of Mr. and Mrs. George W. Young.

THE FREE CHURCH OF AMERICA

A commission appointed to investigate the practicability of uniting two liberal churches has returned a plan for federating all churches of liberal tendencies. This commission, appointed by the national bodies of the Unitarian and Universalist churches, has gone beyond the comparatively simple task of uniting two similar groups and has envisaged a new and wider re-alignment of far- reaching significance. The facts are available for careful study.

On every hand is heard a lot of sentimental talk about the subject of church unity. How frequently we hear scornful criticism of a divided church and insistent demand that the churches forget their differences and "get together." The irksome complaint that nothing of any importance separates them anyway.

May it not be possible that church unity has simply become another of our modern fetishes? May it not be that church unity falls short of being the ideal goal as envisaged by many? Is it not possible that some kinds of church unity may be a distinct loss?

We hear of many motives. First, the demand for efficiency and economy. To be sure, there is great waste in overlapping and duplication of effort. Many things the churches might do together a great deal more effectively than they do separately. But to advocate church unity simply because it is cheaper is to introduce an element sure to kill the idealism that inspires true religion.

Again, we want no church unity that means a sublimation of differences. Thus far the sporadic attempts to unite individual churches have too often meant just this. Religion, if it is to be honest and straightforward must inevitably prompt the enunciation of convictions. As men differ, so do their convictions. There is an essential wholesomeness in differing opinions, beliefs, philosophies.

No church unity based on creeds. Experience has shown us that creeds are never formed until the time for change has arrived.

No! No church unity unless the motive be that of a great spiritual adventure that comes in these days of pessimism and despair to provoke new hope and new ardor in the ranks of a church that to date has fallen so short of enkindling the life of men in its new social forms.

The report of the Hoover Commission on Social Trends bears witness to a positive loss of interest in conventional religion but a new enthusiasm over the embodiment of religious idealism in the social structure of the modern world. If it is this that inspires the desire of churches to "get together" then indeed is there hope for the long awaited spiritual revival.

All power to a church unity movement that conceives such a spiritual crusade. A new church alignment based on a full and free respect for the intellectual life of the individual—no hedging here—and a social passion that unites men in new processes of co-operation and brotherhood.

A paragraph from the report of the commission suggests that this is the motive behind the plans for The Free Church of America.

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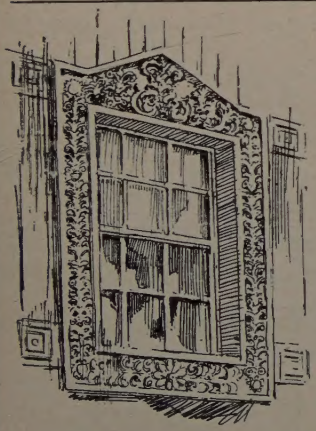

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